

Raziyya al Khamees (The Calamity of Thursday)

Thursday's Calamity

The One in Need of Allah

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We begin with a fatwa from a scholar. As knowledge is taken from Allah, the Prophet - peace and blessings be upon him, the Sahaba - may Allah be pleased with them, and *those with knowledge*.

The Correct Methodology in Dealing with Ambiguities and Doubts

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Question:

I debated with one of my Shi'a Imami colleagues on sectarian matters, and I avoided speaking with him. However, on one occasion, he raised a significant doubt that still lingers in my heart. This doubt revolves around the hadith of *Raziyyat al-Khamis* (The Calamity of Thursday), narrated by Ibn 'Abbas (may Allah be pleased with them both) in *Sahih al-Bukhari*, and the incident of 'Umar ibn al-Khattab (may Allah be pleased with him) allegedly attacking the Messenger of Allah (peace and blessings be upon him) when he said: "Leave him, for he is delirious." He raised this doubt by sending me a message, and I did not verify the matter. So, please help me dispel these doubts. May Allah reward you with the best for Islam and the Muslims.

Response

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All praise is due to Allah, and may peace and blessings be upon the Messenger of Allah, his family, his companions, and those who follow him.

To answer the question, and with reliance on Allah:

Before addressing the issue mentioned by the questioner, which has caused great distress in his heart, and for which he seeks relief, I advise him to adopt the correct methodology in dealing with ambiguous and doubtful matters. This methodology is to firmly establish in one's knowledge and heart the definitive, clear, and well-known evidences, and then present any doubts against them. He will then see that these doubts crumble against the fortified walls of clear-cut truths, and he will witness them burning under the radiant light of conclusive proofs. Even if he does not find a specific answer to a given doubt, it will remain as insignificant as a handful of dust thrown by a spiteful enemy against the walls of a mighty fortress—does it affect it in any way?! However, if a person keeps his heart empty of these fortifications, his heart will become a repository of contradictions, and he will not remain steadfast upon any belief except that he will soon abandon it for another—whether true or false. His heart would then resemble a piece of cotton that absorbs whatever it comes into contact with, whether pure or impure, good or evil.

Based on this sound methodology, I offer the following response:

O my brother, remember some of what has been narrated regarding the virtues of ‘Umar ibn al-Khattab (may Allah be pleased with him).

Did the Prophet (peace and blessings be upon him) not say: *"By the One in Whose Hand is my soul, whenever Satan encounters you on a path, he takes a different path than yours."*

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(*Sahih al-Bukhari*, 3683; *Sahih Muslim*, 2396)—narrated by Sa‘d ibn Abi Waqqas (may Allah be pleased with him)?

Did the Prophet (peace and blessings be upon him) not say: *"While I was sleeping, I saw people being presented before me, wearing shirts. Some reached their chests, while others were shorter than that. Then ‘Umar ibn al-Khattab passed by, wearing a shirt that he was dragging behind him."* They asked, "How did you interpret that, O Messenger of Allah?" He said, *"Religion."* (*Sahih al-Bukhari*, 23; *Sahih Muslim*, 2390)—narrated by Abu Sa‘id al-Khudri (may Allah be pleased with him).

Did the Prophet (peace and blessings be upon him) not say: *"While I was sleeping, a cup filled with milk was brought to me, and I drank from it until I saw its freshness flowing through my nails. Then I gave the remainder to ‘Umar ibn al-Khattab."* They asked, "How did you interpret that, O Messenger of Allah?" He said, *"Knowledge."* (*Sahih al-Bukhari*, 82; *Sahih Muslim*, 2391)—narrated by Ibn ‘Umar (may Allah be pleased with them both).

Did the Prophet (peace and blessings be upon him) not say: *"I entered Paradise and saw a house or a palace. I asked, ‘For whom is this?’ They said, ‘For ‘Umar ibn al-Khattab.’ So I wanted to enter it, but I remembered your sense of honor."* ‘Umar then wept and said, "O Messenger of Allah, would I have been jealous of you?"* (*Sahih al-Bukhari*, 5226; *Sahih Muslim*, 2394)—narrated by Jabir (may Allah be pleased with him).

Did the Prophet (peace and blessings be upon him) not say: *"Among the nations before you, there were people who were inspired. If there is any such person in my nation, it is ‘Umar ibn al-Khattab."* (*Sahih al-Bukhari*, 3469)—narrated by Abu Hurayrah, may Allah be pleased

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with him; *Sahih Muslim*, 2398—narrated by ‘A’ishah, may Allah be pleased with her; see *Fath al-Bari*, 7/50).

Is he not al-Faruq (the one who distinguishes truth from falsehood)? Is he not one of the ten who were given glad tidings of Paradise?

And this is ‘Ali ibn Abi Talib (may Allah be pleased with him) publicly expressing his love, reverence, and admiration for ‘Umar (may Allah be pleased with him).

Ibn ‘Abbas (may Allah be pleased with them both) narrated: *"When ‘Umar ibn al-Khattab was placed on his funeral bier, people gathered around him, supplicating, praising, and praying over him before he was carried away. I was among them when suddenly a man grabbed my shoulder from behind. I turned to him, and it was ‘Ali. He prayed for mercy upon ‘Umar and said, ‘You have not left behind anyone whose deeds I would love to meet Allah with more than yours. By Allah, I had always believed that Allah would place you with your two companions (i.e., the Prophet and Abu Bakr), for I frequently heard the Messenger of Allah (peace and blessings be upon him) say: ‘I came with Abu Bakr and ‘Umar. I entered with Abu Bakr and ‘Umar. I left with Abu Bakr and ‘Umar.’” (Sahih al-Bukhari, 3677; Sahih Muslim, 2389).*

Muhammad ibn al-Hanafiyyah (son of ‘Ali ibn Abi Talib) said: *"I asked my father, ‘Who is the best person after the Messenger of Allah (peace and blessings be upon him)?’ He replied, ‘Abu Bakr.’ I asked, ‘Then who?’ He said, ‘Umar.’” (Sahih al-Bukhari, 3671).*

‘Ali ibn Abi Talib (may Allah be pleased with him) said: *"We do not doubt that divine tranquility speaks through ‘Umar’s tongue." (Musnad Ahmad, 834—authentic chain).*

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I present these narrations to remind myself of the gravity of the matter, for scholars have written books on this subject. Who is unaware of al-Faruq's status in Islam? Who forgets his biography, his justice, his devotion, his asceticism, and his service to Islam and the Muslims?

How beautiful is the statement of Imam Malik ibn Anas, the Imam of Dar al-Hijrah, when Harun al-Rashid asked him: "O Malik, what was the status of Abu Bakr and 'Umar with the Prophet (peace and blessings be upon him)?" He replied, "O Commander of the Faithful, their proximity to him in life was like their proximity to him in death." Harun said, "You have relieved me, Malik, you have relieved me!" (*Jumhurat Nasab Quraysh*, 2/584; *al-Shari'ah* by al-Ajurri, 1849; others—authentic chain).

Allah knows best.

All praise is due to Allah, and may peace and blessings be upon the Messenger of Allah, his family, his companions, and those who follow him.

And to Quote a Book:

The Deceptive Methodology of Spreading Shi'ism

In recent years, after the failure of the movement for rapprochement, we have seen the **Rafidah** (a derogatory term used for Shi'ites) revealing their true face through a new deceptive strategy. This is represented by an unknown man, with no recognized scholarly standing, who falsely claimed that he was once a Sunni and that Allah guided him to the beliefs of **Rafidah**. He then

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began propagating **Shi'ite beliefs**, presenting them as correct, attacking the **Sunni creed**, and attempting to turn people away from it. In doing so, he also launched severe attacks against the noble **Companions** of the Prophet ﷺ, accusing them of **disbelief and apostasy** from Islam. He spread these falsehoods through **a collection of books** filled with **lies, fabrications, distortions, and deception**.

This man is known as **Dr. Muhammad Al-Tijani Al-Samawi**, who, according to his own claim, is from **Tunisia**. His books bear the phrase: "**Doctorate in Philosophy from the Sorbonne University in Paris**." I have been informed that he now lives in **Belgium** after being expelled from **Tunisia**. His books include:

1. **Then I Was Guided**
2. **To Be with the Truthful**
3. **So Ask the People of Remembrance**
4. **The Shi'a Are the True Sunnis**

The first book is **223 pages**, the second **348 pages**, the third **354 pages**, and the fourth **327 pages**, all of **medium size** and published by **Al-Fajr Foundation in London**.

After reading these books, I concluded the following:

1 - The Author Is Not a Scholar, but Rather an Ignorant Man in Religious Knowledge

He has no scholarly expertise in **Islamic sciences**, and at best, assuming goodwill, he is merely a product of **modern ideological schools**. This is evident in his **method of presenting issues, handling texts, citing evidence, and failing to distinguish between authentic and weak**

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hadiths. He sometimes **authenticates hadiths** based purely on **reasoning** or simply because they appear in Sunni books.

One clear proof of his ignorance is his own admission that he **never owned or studied Sahih al-Bukhari, Sahih Muslim**, or any of the other **major hadith collections** until after his **visit to Iraq**, where he was influenced by **Shi'ite scholars** who **allegedly pointed out flaws** in the **Companions** from these books. He then bought these books to verify the claims himself. He writes:

"I traveled to the capital and purchased Sahih al-Bukhari, Sahih Muslim, Musnad Ahmad, Sunan al-Tirmidhi, Muwatta' Malik, and other famous books. I could not even wait to return home. While on the public transport bus from Tunis to Gafsa, I was flipping through Sahih al-Bukhari, searching for the Hadith of the Thursday Calamity."

2 - The Author Is a Hardcore Rafidi Who Explicitly Embraces Shi'ism and Rejects Sunnism

In his **new belief system**, which he falsely claims to have been "guided" to, he **openly adopts Shi'ism**, defends it fiercely, declares his allegiance to it, and **renounces Sunnism and the Companions**. He explicitly **believes** that most of the **Companions apostatized**, except for a **few**.

He states:

"I read extensively until I became convinced that the Twelver Shi'a are on the right path, so I embraced Shi'ism and, with Allah's blessing, boarded the Ship

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of Ahlul Bayt. I held firmly to their loyalty because I found a worthy alternative to some of the Companions who, as I had come to believe, turned back on their heels, and only a few of them remained true."

3 - The Books Lack Academic Rigor, Proper Documentation, and Logical Organization

His books **fail to follow any scholarly methodology**. They lack **proper documentation of sources**, logical organization, or coherence. The author does not **classify topics** under **structured chapters or sections**. Instead, his discussions appear as **randomly assembled essays**.

When he does reference sources, his citations are often **incomplete** and fail to **support his arguments adequately**. At times, he **introduces** a topic but then **discusses an entirely different subject**, making his books **disorganized and lacking cohesion**.

I have provided **detailed examples** of this in my critique of the author and his methodology.

4 - His Main Focus: Exaggerated Veneration of Ali and His Descendants, and Slandering the Companions

His books revolve around two **classic Shi'ite themes**:

1. **Extreme glorification of Ali and his descendants**, using fabricated and baseless reports.
2. **Defaming the rest of the Companions**, relying on **historical narrations**—most of which are **forgeries planted by the Shi'ites and heretics**. Some reports might be **authentic**, but they contain **no real criticism of the Companions**.

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The author brings **nothing new** in this regard. He simply **recycles** the **same old Shi'ite slanders** against the **Companions**, falsely claiming that he discovered these issues through **independent research**. However, this is a **blatant lie**.

In fact, I **strongly doubt** that he **personally wrote these books**. The **numerous contradictions within them**—which I will elaborate on later—suggest that **multiple hands** contributed to their **composition**. The lack of **logical flow and coherence** makes it unlikely that they were written by a **single author**.

I would not be surprised if **Shi'ite scholars like Abu al-Qasim al-Khoei, Muhammad Baqir al-Sadr, and others** were involved in **drafting and editing these books**. The author himself admits that his **research only began** after **meeting them in Iraq**, where they **supplied him with large volumes of Shi'ite literature**.

The Danger of These Books and the Need for a Scholarly Refutation

After **closely analyzing** these books and recognizing the **misinformation and deception** they contain—and after hearing about the **Shi'ite efforts to publish, translate, and distribute** them on a **global scale**—I decided to **refute them comprehensively** to expose their **falsehoods and contradictions**.

I initially **hoped that one of the leading scholars** of this **Ummah** would take up this task.

However, realizing that the **scholars are preoccupied with greater matters**, I felt **compelled to undertake this responsibility** despite my **own shortcomings**. My only **motive** is to **earn the reward** of defending the **Sunnah** and protecting the **Ummah from deception**.

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Thus, I began by **extracting and analyzing** all the **misleading claims** from **his four books**, compiling **authentic evidence** and **scholarly opinions** on each issue to refute them thoroughly.

He says:

"When I entered my house, I was surprised by the large number of books that had arrived before me. I recognized their source, and I was very pleased. I arranged the books in a dedicated room, which I named 'The Library'."

Then he says:

"I traveled to the capital, where I purchased Sahih al-Bukhari, Sahih Muslim, Musnad Ahmad, Sunan al-Tirmidhi, Muwatta' Malik, and other famous books. I could not wait until I returned home, so throughout the journey from Tunis to Gafsa, while riding the public transport bus, I was flipping through Sahih al-Bukhari, searching for the Hadith of the Thursday Calamity, hoping not to find it. But against my will, I did."

Let the reader reflect on his statement: **"Then I placed the books in a room, which I named 'The Library.'"** It is as if he is the first person to have **invented home libraries** and given them this name, believing that he was the first to come up with it.

Then, after this, he claims to have purchased **Sahih al-Bukhari, Sahih Muslim, and other major hadith collections**, when **he previously neither possessed nor knew of them**.

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These books are found in **the library of even a beginner student of knowledge**, let alone someone who **considers himself a scholar** and engages in **research and authorship on the most critical and complex theological issues**.

Moreover, the author himself admitted **elsewhere in his book (Then I Was Guided)** that he had **no knowledge of Islamic sciences**, falsely claiming—due to his extreme ignorance—that **he did not need such knowledge** in his research on the **Companions' conditions**.

He narrates a **dialogue** between himself and a Sunni scholar, saying:

"He told me: 'You cannot exercise independent reasoning unless you have mastered seventeen sciences, including tafsir, language, grammar, morphology, rhetoric, hadith, history, and others.'"

(1) Then I Was Guided, p. 86-87.

(2) Ibid, p. 88.

I interrupted him, saying:

"I am not striving to derive legal rulings from the Qur'an and Sunnah or to establish my own school of thought in Islam—certainly not. Rather, I seek to know who is on the side of truth and who is on the side of falsehood. To determine whether Imam Ali was on the right path or Mu'awiyah, for example, does not require mastery of seventeen disciplines. It is sufficient to study their lives and actions to discern the truth."

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I say: This is why the author has fallen into **blatant errors and ignorance** that would not escape even a student in the early stages of learning.

For example, in his book *Ask Those Who Know*, he states:

"If you ask them—the Sunnis—who are the hypocrites mentioned in more than one hundred and fifty verses in Surahs At-Tawbah and Al-Munafiqun, they will answer: 'It is Abdullah ibn Ubayy, Abdullah ibn Abi Salul.' Beyond these two men, they can name no one else."

He also says:

"How can hypocrisy be limited to Ibn Ubayy and Ibn Abi Salul, who are well known to all Muslims?"

He has committed **grievous errors** here:

1. **His claim** that over one hundred and fifty verses about hypocrites were revealed in Surahs *At-Tawbah* and *Al-Munafiqun* is incorrect. The combined total of verses in these two surahs does not even reach one hundred and fifty—*At-Tawbah* has **129 verses**, and *Al-Munafiqun* has **11 verses**. Moreover, **not all** the verses in these surahs pertain to hypocrites. The last three verses of *Al-Munafiqun* are not about hypocrites, and *At-Tawbah* contains many verses on topics unrelated to hypocrisy.

Additionally, his wording implies that **the verses about hypocrites are exclusively found in these two surahs**, which is another mistake. Many verses about hypocrites appear elsewhere in the Qur'an, including in *Al-Baqarah*, *Aal 'Imran*, *An-Nisa*,

Al-Ma'idah, and others.

2. **He mistakenly believes** that Ibn Ubayy and Ibn Abi Salul are two different individuals, whereas they are actually one person—**Abdullah ibn Ubayy ibn Salul**, the leader and head of the hypocrites in Medina.
3. **He claims:** *"Beyond these two men, Sunnis cannot name another hypocrite."* This demonstrates **his extreme ignorance and reckless speech without knowledge or verification**. If he had consulted even the most widely known biography book, *Sirat Ibn Hisham*, he would have found that **the author lists a large group of hypocrites, naming them along with their fathers' names, and explaining what was revealed about each of them in the Qur'an, across more than ten pages**. This is aside from what **other historians and exegetes** have recorded in their works.

Among **the author's significant displays of ignorance** is his statement:

"The apostate Companions were replaced with grateful ones, such as Mu'awiyah, Amr ibn al-As, al-Mughirah ibn Shu'bah, Abu Hurairah, Ikrimah, Ka'b al-Ahbar, and others."

This statement, aside from its **misguidance and deviation**, contains **a severe factual error**:

He counts **Ka'b al-Ahbar** among the Companions, when in fact, **he was from the Tabi'un (successors)**. He embraced Islam **after the death of the Prophet ﷺ** and arrived in Medina during the caliphate of **Umar ibn al-Khattab**, may Allah be pleased with him. This is

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well-known among scholars, yet **due to his ignorance, the author committed this egregious and embarrassing mistake.**

The **author's mistakes**, which expose his ignorance and limited knowledge, are **too numerous to count**. I have presented only a few **examples** as evidence before providing a detailed refutation. More of these errors will be addressed in due course, insha'Allah.

Secondly: His Arrogance and Self-Admiration

The author's personality is characterized by **excessive arrogance and self-admiration**, which is evident in how he speaks about himself and praises himself throughout his books. Examples include:

He describes his **pilgrimage journey**, saying:

"I thought that Allah Himself had called me, surrounded me with His care, and led me to that sacred station, which many souls long for but fail to reach."

He also says:

"Another divine favor: everyone I met among the delegations loved me and asked for my address to correspond with me."

Speaking about **his reputation in his homeland**, he says:

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"My fame extended beyond my city to neighboring towns. Travelers would pass through, attend the Friday prayer and my lessons, and then speak about them in their communities."

He further claims:

"They informed me that 'the Master of Time'—referring to Sheikh Ismail—had chosen me from among the people to be among the elite of the elite. My heart soared with joy at this news, and I wept in awe of this divine favor that continued to elevate me from one high station to another, from one honor to an even greater honor."

These are **just a few examples** of how the author speaks about himself and praises himself. **This alone is enough to discredit him and expose his deficiencies in religion, knowledge, and intellect.**

Allah the Almighty says:

"So do not claim yourselves to be pure; He is most knowing of who fears Him."

(Surah An-Najm 32)

And He says:

"Have you not seen those who claim purity for themselves? Rather, Allah purifies whom He wills, and they will not be wronged a thread's worth. See how they invent lies about Allah, and that alone is a clear sin." *(Surah An-Nisa' 49-50)*

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In addition to this grave error, **he also boasts about sins**, such as **singing, frequent travels to non-Muslim lands**, and his knowledge of those places. He says about his visit to Egypt:

"They were amazed by my enthusiasm, frankness, and vast knowledge. If they spoke about art, I would sing. If they spoke about asceticism and Sufism, I told them I belonged to both the Tijani and Madani orders. If they spoke about the West, I narrated my travels to Paris, London, Belgium, the Netherlands, Italy, and Spain, which I visited during summer vacations. If they spoke about Hajj, I surprised them by saying I had performed it and was going for 'Umrah, describing places unknown even to those who had performed Hajj seven times—like the Cave of Hira, the Cave of Thawr, and the site of Ismail's sacrifice. If they spoke about science and inventions, I satisfied their curiosity with numbers and terminology. If they spoke about politics, I overwhelmed them with my opinions."

He then says:

"The most important thing in all of this is that my self-awareness grew, and I became somewhat arrogant. I truly believed that I had become a scholar—how could I not, when the scholars of Al-Azhar had testified to my knowledge, with some even telling me that my rightful place was in Al-Azhar? What increased my pride and self-esteem was that the Messenger of Allah ﷺ allegedly granted me permission to enter and see his relics, according to the caretaker of Sayyiduna Husayn Mosque in Cairo."

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Congratulations to the author for **this honor and these miracles**, which **qualified him, without a doubt, to embrace the Rafidi doctrine** and join the ranks of **Ibn Saba', Ibn al-Alqami, Nasir al-Tusi, Ibn Mutahhar, Khomeini, and others.**

May Allah, in His grace and generosity, grant us and all Muslims **protection from misguidance and deviation**, and may He bless us with **a good ending.**

Thirdly: His Lies and Deceptions

The author's **books are filled with lies, deception, and distortions.** One example from *The Shia Are the True Sunnis* states:

"The Sunnis, as we have mentioned before, recognize the caliphates of Abu Bakr, Umar, Uthman, and Ali—this is what people know today. But the painful truth is that Ali ibn Abi Talib was not counted among the Rightly Guided Caliphs by the Sunnis, nor did they even recognize the legitimacy of his caliphate until the era of Ahmad ibn Hanbal."

This is a **grave falsehood** against the Sunnis, as **Ali's legitimate caliphate has always been universally accepted among them.**

This is all to make the reader, id est, yourself, realize how well they are at the art of deception.

For now, let's talk about the topic at hand:

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The Refusal of ‘Umar and Those with Him to Bring a Writing Material for the Prophet

ﷺ **During His Illness**

Question: One of my Shī‘ah friends claims that ‘Umar ibn al-Khaṭṭāb and Abū Bakr al-Ṣiddīq (may Allah be pleased with them both) disobeyed the Prophet Muḥammad ﷺ when he was on his deathbed. At that time, the Prophet ﷺ asked the Companions to bring a paper and a pen, but they refused to bring them. According to the Shī‘ah, the Companions went astray after the death of the Prophet ﷺ and that the Prophet ﷺ had appointed ‘Alī (may Allah be pleased with him) as his successor. They have provided evidence for these claims with a ḥadīth that states that ‘Umar ibn al-Khaṭṭāb disobeyed the Prophet ﷺ and that you could see the anger on his face. I want to say that my friend has influenced one of my friends who has no knowledge of Islam. Can you explain why ‘Umar (may Allah be pleased with him) disobeyed the Messenger of Allah ﷺ? Also, can you tell me how to deal with such people? Please provide sources. Thank you very much.

Answer:

Praise be to Allah.

First:

It is not permissible for you to befriend members of that sect that claims to belong to Islam while at the same time attacking its foundations and its bearers who conveyed it to the people. They believe that the Qur’ān has been altered, that certain individuals are infallible, and they judge that most of the Companions apostatized except for a few.

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Your duty towards these individuals and their likes is to avoid them and to warn people against their evil and misguidance.

See the answers to questions [91665](#), [96231](#), and [126041](#).

Second:

The wording of the ḥadīth that contains the story mentioned by this Rāfiḍī is:

Ibn ‘Abbās (may Allah be pleased with him) said: *When the Prophet ﷺ was in his final illness, there were men in the house, among them ‘Umar ibn al-Khaṭṭāb. The Prophet ﷺ said: “Come, let me write you a letter after which you will never go astray.” ‘Umar said: “The Prophet ﷺ is overcome by pain, and you have the Qur’ān, and the Book of Allah is sufficient for us.” The people in the house disagreed and quarreled. Some of them said, “Bring him writing materials so that the Messenger of Allah ﷺ may write a letter for you after which you will never go astray,” while others said what ‘Umar had said. When their argument and disagreement increased in the presence of the Prophet ﷺ, he said: “Leave me alone.”*

‘Ubaydullāh said: *Ibn ‘Abbās used to say: “The greatest misfortune of all misfortunes was that their disagreement and clamor prevented the Messenger of Allah ﷺ from writing that letter for them.”*

(Narrated by al-Bukhārī (6932) and Muslim (1637)).

1. The Prophet’s ﷺ command to his Companions who were present during his illness to bring paper and a pen so that he could dictate something to them was not related to new revelation that he had not conveyed to the people, nor was it about a religious matter that

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the people needed in their faith but was then left unrecorded due to the ensuing dispute.

The evidence for this includes:

- a. This incident occurred on a Thursday, and the Prophet ﷺ passed away on a Monday—four days later. He could have asked others to write that letter, yet he did not. This indicates that it was not revelation that he withheld.
- b. Allah has praised His Prophet ﷺ for having conveyed the revelation and has granted a favor upon this ummah by completing the religion and perfecting His blessing. To claim that what the Prophet ﷺ intended to write was part of the religion that the ummah needed but was not written is to accuse the Prophet ﷺ of failing to convey the message. It also contradicts Allah's statement that the religion has been completed and His blessing perfected.

Shaykh al-Islām Ibn Taymiyyah (may Allah have mercy on him) said:

“Writing that letter was not something that Allah had obligated upon him to write or convey at that moment; otherwise, he would not have left what Allah commanded him to do.”

(Minhāj al-Sunnah al-Nabawiyyah, 6/315-316).

He also said:

“It was not permissible for him to abandon writing the letter due to someone’s doubt. If what he intended to write was something that must be conveyed and recorded, the Prophet ﷺ would have conveyed it and written it without paying attention to anyone’s objection, for he was the most obedient of creation to Allah. Thus, when he refrained from writing it, it was clear that the letter was not obligatory nor did it contain anything from the religion that necessitated being recorded at that time; otherwise, he would have done so.”

(Minhāj al-Sunnah al-Nabawiyyah, 6/12).

c. The Companions who were present with the Prophet ﷺ differed in understanding his command and in determining its true intent; otherwise, they would have all hastened to execute it. They had previously removed their sandals in prayer merely upon seeing the Prophet ﷺ remove his sandals—without him even commanding them to do so. Would such people then disobey a command they believed to be revelation? Far be it from them! For this reason, some of them brought paper and a pen as the Prophet ﷺ requested, while others refrained, thinking that he was overcome by illness or that his command was merely advisory.

Abū al-‘Abbās al-Qurṭubī (may Allah have mercy on him) said:

*“His statement: ‘Bring me something to write so that you will never go astray afterward’ is undoubtedly a command directed at everyone present. It was incumbent upon all present to hasten to comply, especially since he coupled it with his statement: ‘so

that you will never go astray afterward.’ However, ‘Umar (may Allah be pleased with him) and a group with him understood that this command was not obligatory, but rather an instruction towards what was preferable, since what is in the Book of Allah guides to everything, as Allah says: ‘[The Qur’ān is] a clarification of all things.’ Moreover, given the Prophet’s ﷺ severe illness, they disliked causing him additional hardship. Thus, they deemed it better not to write, while the other group insisted on writing, adhering to the apparent command and seeking additional clarity and removal of ambiguity.

How we wish that it had been done! However, Allah decreed otherwise, and what He willed, He did. Nonetheless, there is no blame nor criticism upon the first group, as the Prophet ﷺ neither rebuked nor condemned them. Rather, he said to everyone: ‘Leave me alone, for what I am in is better.’”*

(al-Mufhim limā Ashkala min Talkhīṣ Ṣaḥīḥ Muslim, 15/18).

Al-Ḥāfiẓ Ibn Ḥajar (may Allah have mercy on him) said:

“Al-Māzirī said: ‘The Companions were allowed to differ regarding this letter despite the Prophet’s ﷺ explicit command because commands can be accompanied by indications that make them non-mandatory. It seems that a sign from the Prophet ﷺ indicated that this command was not obligatory but optional. Thus, they exercised ijtihād, and ‘Umar firmly opposed writing it because he was convinced that the Prophet ﷺ said this without absolute intent.’”

(Fatḥ al-Bārī, 8/133-134).

Raziyya al Khamees (The Calamity of Thursday)

As an endnote:

Can he hope for intercession when he has cursed them? Rather, the worst example is for the one who strikes.

He honored the Prophet and his companions, for a person is only with his companion.

Indeed, reviling is an ugly doctrine, and the revilers among the people are doomed.

(Verses from Safa Channel)

May Allah be pleased with **Al-Farooq**.

Because of their hatred towards him, I heard one of their scholars speaking about the necessity of killing **Umar**, may Allah be pleased with him. He was saying something to the effect of:

"The Ansar are disbelievers because they did not kill Umar, the Muhajirun are disbelievers because they did not kill Umar, but then the pious believer Abu Lu'lu'ah the Magian came and killed him, thus fulfilling the will of the Messenger of Allah." – End quote.

Glory be to Allah! According to the words of this scholar, who calls to Hell, this would mean that **Ali**, **Hasan**, and **Husayn** were also disbelievers—Allah forbid!

It is worth noting that **Abu Lu'lu'ah the Magian has a shrine in Iran**—no surprise, as this is a Magian religion.

Raziyya al Khamees (The Calamity of Thursday)

There is also a channel called **Safa**, which is well known to you. It focuses on refuting the **Rafidah**, exposing the truth from their own reliable sources, and revealing their distortions, lies, and heresies.

Students of knowledge must pay attention to **refuting the Rafidah**, for they have begun spreading their false doctrine.

Fin.